

BOOK REVIEWS

Trevor James Bond, *Coming Home to Nez Perce Country: The Niimípuu Campaign to Repatriate Their Exploited Heritage*. Pullman, Washington: Washington State University Press, 2021. 206 pages. ISBN: 9780874224054. \$24.95 USD paperback.

Coming Home to the Nez Perce Country: The Niimípuu Campaign to Repatriate Their Exploited Heritage tells the history of cultural objects taken from the Nez Perce that became part of what was known as the Spalding-Allen Collection and repatriated about 150 years later. These objects were first sent by missionary Henry Harmon Spalding to his friend Dr. Dudley Allen in Ohio in 1846. The collection was initially donated to Oberlin College by Allen's descendants and eventually held by the Ohio Historical Society (OHS) before its sale in 1996 to the Niimípuu. This collection represents a specific repatriation case study that underscores a broader cultural heritage ownership issue. Trevor James Bond also gives historical touchpoints as a contextual framework for the ownership struggle.

Scholarship for the book draws from several primary sources including Nez Perce community members and experts. There are extensive contributions by Nakia Williamson-Cloud, Kevin Peters, and Josiah Pinkman, Nez Perce material culture experts and Nez Perce members; and Bob Chenoweth and Tabitha Erdey at the Nez Perce National Historical Park (NEPE). The book is organized into three parts with an introduction, seventeen chapters and a conclusion. Over the course of its discussion, the book illustrates the ethical shifts in the repatriation discussion through the lens of the contested Spalding-Allen Collection of Nez Perce cultural property.

In Part 1: Collecting (chapters 1-3), the story of Henry and Eliza Spalding, missionaries who settled in Nez Perce Country in the mid-nineteenth century, unfolds. Spalding had first sent material culture to his friend and patron Dr. Dudley Allen in 1842. In the shipments, he included inventories and pricing of what he was sending Allen but not details about where the objects came from or who specifically made them. These lists do not consider the cultural or communal value, only the monetary value. When the objects arrived in Ohio, they were housed and displayed at Allen's residence. Questions of whether the objects were purchased or taken underscore a provenance question that would later influence the sale and repatriation from the Ohio Historical Society. Chapters two and three continue the exploration of collection as a form of conquest and colonization.

Part 2: Away from Home (chapters 4-7) gives the reader more

details of the relationship between the Nez Perce and the US government as well as descriptions of the collection's movement in Ohio. The accession of the Spalding-Allen Collection by Oberlin College occurred in May 1893. The letter from Spalding that included the inventory and pricing of the objects was kept at the library archives and the objects were housed in the A.A. Wright Laboratory. The collection then moved, on loan from Oberlin College to the Ohio Historical Society (OHS), in 1942 for storage purposes but Oberlin did not relinquish ownership and the provenance letter from Spalding (and perhaps some other objects) remained with them. At this time the collection became mixed with other OHS collections.

Part 2 ends with a description of a 1965 congressional bill to establish a National Historical Park "to tell the story of the Niimípuu people." The Nez Perce National Historical Park (NEPE) was built by the National Park Service (NPS) and officials wanted to display the Spalding-Allen Collection there. The collection was sent from OHS on one-year renewable loans in 1980. Bond discusses that their "indefinite" loan to OHS had been forgotten by Oberlin officials, a lapse which added another layer to the contested ownership of the Nez Perce cultural property. Many nuanced details of the contestation are outlined throughout the section exploring the issue of provenance and who would/should control Nez Perce material culture.

Part 3: The Campaign (chapters 8-17) details the OHS decision to recall the Spalding-Allen Collection to Ohio in the spring of 1992. Chapter 8 stresses the changing ethical climate and realization that the Spalding-Allen Collection was both unique and significant in its display of Nez Perce cultural heritage. Chapters 8 and 9 discuss the OHS perception of the collection as a valuable monetary asset and how this informed their recall of the collection. In Chapter 9, Bond describes the pushback by the Nez Perce and NPS. The Nez Perce discussed purchasing the collection, but an agreement was not met and legal options for claiming the collection under NAGPRA were limited since the tribe could not prove direct ownership. The Niimípuu also spoke out against the greed demonstrated by the OHS in demanding either the return of the collection or an exorbitant price for the objects. Negotiations were deadlocked, with the OHS requiring the return of the collection by December 31st, 1995. However, on December 12th, a verbal agreement was reached between a Nez Perce delegation and the OHS. The total purchase price for the collection would be \$608,100 but the Nez Perce had only six months to raise the funds or return the objects to the Ohio Historical Society.

Chapters 10 and 11 discuss the campaign to raise funds for the purchase of the collection. Outside financial support was needed since the Nez Perce had to quickly gather the asking price. The Nez

Perce Tribal Executive Committee (NPTEC) established a donation account and the campaign to raise money. The campaign included fourth graders from the Frontier Elementary School in Boise, Idaho, an NPR broadcast on the campaign with listeners calling in their support, and major rock bands pledging \$57.90 (the initial value given by Spalding of the collection). On May 31st, one day before the deadline, the total \$608,100 was raised.

Throughout chapter 12, Bond describes how the call for repatriation resonated with the public in light of other collections. The book deviates from its focus on the Spalding-Allen collection in chapters 13 and 16 to discuss auctions of other Indigenous material culture. Chapter 13 explores Sotheby's auction of a shirt belonging to Chief Joseph. The shirt was sold for \$877,500 to private collector William I. Koch and is therefore, as the author points out, no longer accessible to tribal members. Chapter 16 picks up the discussion on international auctions and explores private collecting vs repatriating objects to their home communities.

Chapters 14 and 15 reflect on the larger implications for the repatriation of Nez Perce and other Native American material culture. They critique the OHS on another questionable ownership claim: the Newark Earthworks, a sacred site from the Hopewell culture built between 250 and 500 CE and leased to the Moundbuilders Country Club. OHS has owned the site since 1934 and developed a private golf course with no public access to the sacred mounds. OHS renewed the club's lease in 1997 through 2078.

In the concluding chapter Bond touches on the changing relationship between Indigenous communities and museums post-NAGPRA. Here Bond briefly reiterates the passage of NAGPRA, the establishment of the National Museum of the American Indian (NMAI), and development of Native American cultural centers and museums. He emphasizes the importance of collaboration between Native communities and museums and how sense of place plays into understanding where objects should be held. In the final pages, Bond also recognizes the problem of naming collections after their creator or collector. He ends by giving a final update on the collection, stating that on June 26, 2021, a ceremony was held renaming the collection *wetxuuwíitin*, which means "returned after period of captivity" in *Nimipuutimt* (p. 176).

The very brief discussions and transitions in chapters 14-16 of sacred site land claims and cultural property sales constitute the main weakness of the work. I would have liked to see these expanded and given deeper analysis to show their connection to the larger Nez Perce repatriation described. However, the wide use of extensive primary resources from archival material and interview research is commendable for a project such as this.

Through its discussion of a contested collection, the negotiations over the price to return it, and the public outcry in support of the Nez Perce controlling their cultural property, this book benefits scholars examining historical repatriation processes. Bond's discussion on the importance of provenance and archival research is important to those conducting repatriation work as well. Bond gives a more historical account with less analysis of theoretical implications of his work, but the broader repercussions of repatriation and material culture studies are well discussed throughout. Bond also describes major historical events and movements so the arguments and negotiations over the Spalding-Allen Collection are not viewed as isolated events, but as indicative of wider issues.

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Sheila Cote-Meek and Taima Moeke-Pickering (eds.), *Decolonizing and Indigenizing Education in Canada*. Toronto: Canadian Scholars, 2020. 316 pages. ISBN 9781773381817. \$59.95.

Following the Truth and Reconciliation Commission of Canada's (TRC) publication of its 94 Calls to Action in 2015, efforts to advance academic decolonization and Indigenization have gained significant momentum. This volume of essays speaks directly to those efforts and to some of the most prominent debates surrounding them. Its 16 chapters, authored by Indigenous and non-Indigenous scholars representing more than a dozen Canadian universities, offer theoretical, practical, and imaginative explorations of how, exactly, "the strategic initiatives that have been developed to respond to the TRC can be concrete, meaningful, and sustained" (ix). Decolonization and Indigenization are still rather amorphous and contested terms, and the book explores how definitions of these processes have taken shape so far and might best evolve.

Co-editor Sheila Cote-Meek's (Anishinaabe) introductory chapter notes how an emphasis on speeding along academic "reconciliation" can come at the expense of disruptive but necessary truth-telling concerning historical and ongoing injustices. She offers a concise summary of colonization in Canada, outlining some of its guiding assumptions and myriad repercussions, especially regarding the appropriation of land. Contemporary educational institutions remain deeply implicated in colonialism, Cote-Meek argues, and attempts at reconciliation must be willing to confront and reverse "the devaluing of Indigenous knowledges and Indigenous peoples" (xv). Efficacious self-determination within academia